A DIRECTORY FOR The Publique Worship of GOD, Throughout the three KINGDOMS OF *England*, *Scotland*, and *Ireland*.

Together with an Ordinance of Parliament for the taking away of the Book of COMMON-PRAYER: AND For establishing and observing of this present *DIRECTORY* throughout the Kingdom of *England*, and Dominion of *Wales*.

Die Jovis, 13. *Martii*, 1644.

ORdered by the Lords and Commons assembled in Parliament, that this *Ordinance* and *Directory* be forthwith Printed and Published.

John Brown, *Cleric. Parliamentorum.* *Hen. Elsynge*, *Cler. Parl. D. Com.*

An Ordinance for the Municipal Corporation
of Dublin November A. 1849

Die Veneris, 3. Ianuarii, 1644.

An Ordinance of Parliament for the taking away of the Book of Common-Prayer, and for the eſtabliſhing and putting in execution of the Directory for the publique Worſhip of God.

THE Lords and Commons aſſembled in Parliament taking into ſerious conſideration (1) the manifold inconveniences that have ariſen by the Book of Common-Prayer in this Kingdome; and reſolving, according to their Covenant, to reforme Religion according to the Word of God, and the example of the beſt Reformed Churches, (3) Have conſulted with the Reverend, Pious and Learned Divines, called together to that purpoſe; And do judg it neceſſary that the ſaid Book of Common-Prayer be aboliſhed, and the Directory for the Publique Worſhip of God, herein after mentioned, be eſta-

eſtabliſhed and obſerved in all the Churches within this Kingdome: Be it therefore ordained by the Lords and Commons aſſembled in Parliament, That the Statute of the ſecond and third years of K. *Edward* the ſixth, Intituled, The Penalty for not uſing Uniformity of Service, and Adminiſtration of Sacraments, &c. And the Statute of the 5. and 6. years of the ſame King, Intituled, Uniformity of Prayer, and Adminiſtration of Sacraments, ſhall be uſed in the Church: And ſo much of the Statute of the firſt yeer of Queen *Elizabeth*, Intituled, There ſhall be Uniformity of Prayer and Adminiſtration of Sacraments, as concernes the ſaid Book of Common-Prayer, and the Uniformity of Prayer and Adminiſtration of the Sacraments: And ſo much of the Statute of the fifth yeer of the ſame Queen, Intituled, By whoſe Order, the Bible, and Book of Common-Prayer ſhall be Tranſlated into the Welch Tongue, as concernes the Book of Common-Prayer: And ſo much of the Statute of the 8. year of the ſame Queen, Intituled, All Acts made by any perſon ſince *primo Eliz.* for the conſecrating, Inveſting, &c. of any Archbiſhop, or Biſhop, ſhall bee good, as concerns the ſaid Book; Be, and ſtand from henceforth repealed, void, and of none effect, to all intents, conſtructions, and purpoſes whatſoever; And that the ſaid Book of Common-Prayer ſhall not remaine, or be from henceforth uſed in any Church, Chappell, or place of publique Worſhip, within the Kingdome of *England*, or Dominion of *Wales*; And that the Directory for Publique Worſhip herein ſet forth, ſhall be henceforth uſed, purſued, and obſerved, according to the true intent and meaning of this Ordinance, in all Exerciſes of the Publique Worſhip of God, in every Congregation, Church, Chappell, and place of publique Worſhip within this Kingdome of *England*, and Dominion of *Wales*; Which Directory for the Publique Worſhip of God, with the Preface therof followeth.

And it is further Ordained by the Authority aforeſaid, That there ſhall be provided at the charge of every Pariſh, or Chappelry in this Realm of *England*, and Dominion of *Wales*, a faire Regiſter Book of Velim, to be kept by the Miniſter and other Officers

ficers of the Church; And that the Names of all children baptized, and of their Parents, and of the time of their birth and baptizing, shall be written and set down by the Minister therein; And also the Names of all persons Married there, and the time of their Marriage; And also the Names of all persons buried in that Parish, and the time of their death and buriall:

And that the said book shall be shewed by such as keepe the same, to all persons reasonably desiring to search for the birth, Baptizing, Marriage, or Buriall of any person therein Registred, and to take a Copy, or procure a Certificate therof.

THE PREFACE:

IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious and Idolatrous in the publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the booke of Common-Prayer at that time set forth; becausе the Masse, and the rest of the Latine-Service being removed, the publique Worship was celebrated in our own Tongue; many of the common people also received benefit by hearing the Scriptures read in their owne Language, which formerly were unto them as a book that is sealed. Howbeit, long and sad experience hath made it manifest, That the Leiturgie used in the Church of *England* (notwithstanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not onely to many of the Godly at home; but also to the Reformed Churches abroad. For, not to speak of urging the reading of all the prayers, which very greatly encreased the burden of it; the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischiefe, as well by disquieting the consciences of many godly Ministers and

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people who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. Sundry good christians have been, by means therof, kept from the Lords Table; and divers able and faithfull Ministers debarred from the exercise of their Ministery (to the endangering of many thousand souls, in a time of such scarcity of faithfull Pastors) and spoyled of their livelyhood, to the undoing of them and their Families. Prelates and their faction have laboured to raise the estimation of it to such an height, as if there were no other Worship, or way of Worship of God amongst us, but onely the Service-book; to the great hinderance of the preaching of the Word, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferiour to the Reading of Common-prayer; which was made no better then an Idoll by many ignorant and superstitious people, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelesnesse of saving knowledge and true piety.

In the mean time Papists boasted, that the book was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, then endeavouring the Reformation of themselvs: In which expectation they were of late very much incouraged, when, upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreseen, but since hath come to passe) that the Leiturgie hath been a great means, as on the one hand to make and increase an idle and unedifying Ministery, which contented it self with set Forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many

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godly and faithfull Ministers, who have bin persecuted and silenced upon that occasion, and to others of hopefull parts, many of which have bin, & more still would be, diverted from all thoughts of the Ministery to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better meanes for the discoverie of Errour and Superstition, and for attaining of knowledge in the mysteries of godlinesse, and gifts in Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole book in generall, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first Reformers (of whom wee are perswaded, that were they now alive, they would joyn with us in this worke, and whom wee acknowledge as excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting remembrance, with thankfulnesse and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our owne consciences, and answer the expectation of other Reformed Churches, and the desires of many of the Godly among our selves, and withall give some publique Testimony of our endeavours for Uniformity in Divine Worship, which wee have promised in our Solemn League and Covenant: Wee have, after earnest and frequent calling upon the Name of God, and after much consultation, not with flesh and bloud, but with his holy Word, resolved to lay aside the former Leiturgie, with the many Rites and Ceremonies formerly used in the Worship of God: And have agreed upon this following Directory for all the Parts of Publique Worship, at ordinary and extraordinary times.

Wherein our care hath beene to hold forth such things as are of Divine Institution in every Ordinance; and other things wee have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the generall Rules of the Word of God.

Our meaning therein being onely that the generall heads,

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the ſenſe and ſcope of the Prayers, and other parts of Publique Worſhip being known to all, there may be a conſent of all the Churches, in thoſe things that contain the ſubſtance of the Service and Worſhip of God; And the Miniſters may be hereby directed in their Adminiſtrations to keepe like ſoundneſſe in Doctrine and Prayer; and may, if need be, have ſome helpe and furniture: And yet ſo, as they become not hereby ſloathfull and negligent in ſtirring up the gifts of Chriſt in them: But that each one, by meditation, by taking heed to himſelfe and the Flock of God committed to him, and by wiſe obſerving the wayes of Divine Providence, may be carefull to furniſh his heart and tongue with further, or other materials of Prayer and Exhortation, as ſhall be needfull upon all occaſions.

A DIRECTORY FOR

Publique Prayer, reading the Holy Scriptures, singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary and Extraordinary.

Of the Assembling of the Congregation, and their behaviour in the Publique Worship of God.

WHen the Congregation is to meet for Publique Worship, the people (having before prepared their hearts therunt) ought all to come and joyn therein: not absenting themselvs from the publique Ordinances, through negligence, or upon pretence of Private meetings.

Let all enter the Assembly, not irreverently but in a grave and seemly manner, taking their seats or places without Adoration, or bowing themselves towards one place or other.

The Congregation being assembled; the Minister, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord (in whose presence they

do then in a special manner appear) and their own vileneſſe & unworthineſſe to approach ſo neer him; with their utter inability of themſelves, to ſo great a work : And humbly beſeeching him for Pardon, Aſſiſtance, and Acceptance in the whole Service then to be performed; and for a Bleſſing on that particular Portion of his Word then to be read: and all in the Name and Mediation of the Lord Ieſus Chriſt.

The publique Worſhip being begun, the people are wholly to attend upon it; forbearing to read any thing, except what the Miniſter is then reading or citing; and abſtaining much more from all private whiſperings, conferences, ſalutations, or doing reverence to any perſons preſent, or comming in; as alſo from gazing, ſleeping, and other undecent behaviour, which may diſturbe the Miniſter or people, or hinder themſelvs or others in the ſervice of God.

If any through neceſſity be hindred from being preſent at the beginning, they ought not, when they come into the Congregation, to betake themſelves to their private Devotions, but reverently to compoſe themſelvs to joyn with the Aſſembly, in that Ordinance of God which is then in hand.

Of publique Reading of the Holy Scriptures.

READing of the Word in the Congregation, being part of the publique Worſhip of God (wherin we acknowledge our dependence upon him, and ſubjection to him) and one meanes ſanctified by him for the edifying of his people, is to be performed by the Paſtors and Teachers.

Howbeit, ſuch as intend the Miniſtery, may occaſionally both reade the Word, and exerciſe their gift in Preaching in the Con-

Congregation, if allowed by the Presbyterie therunto.

All the Canonicall books of the old and New Testament (but none of those which are commonly called Apocrypha) shall be publiquely read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How larg a portion shall be read at once, is left to the wisdom of the Minister: But it is convenient that ordinarily one chapter of each Testament be read at every meeting; and somtimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonicall books be read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the reading in either Testament endeth on one Lords day, it is to begin the next.

We commend also the more frequent reading of such Scriptures as he that readeth shall think best for edification of his Hearers; as the booke of Psalms, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter, or Psalm be ended: and regard is alwayes to be had unto the time, that neither preaching or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publique performances.

Beside publique reading of the Holy Scriptures, every person that can read, is to be exhorted to read the Scriptures privately (and all others that can not read, if not disabled by age, or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publike Prayer before the Sermon.

After Reading of the Word (and singing of the Psalme) the Minister who is to Preach, is to indeavour to get his owne, and his Hearers hearts to be rightly affected with their sins, that they may all mourn in sense therof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full confession of sinne with shame and holy confusion of face; and to call upon the Lord to this effect;

matter presumed, ergo shutting the Spirit

To acknowledg our great sinfulnesse; First, by reason of originall sin, which (besides the guilt that makes us lyable to everlasting Damnation,) is the seed of all other sins, hath depraved and poysoned all the faculties and powers of Soule and Body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would break forth into innumerable transgressions, and greatest Rebellions against the Lord, that ever were committed by the vilest of the Sons of Men. And, next, by reason of Actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many ways accessary. Which sins of ours receive many fearfull aggravations, wee having broken all the Commandements of the holy, just, & good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not only out of ignorance, and Infirmity; but also more presumptuously against the light of our Minds, checks of our Consciences, and motions of his own Holy Spirit to the contrary; so that we have no cloak for our sins; yea, not only despising the riches of Gods goodnesse, forbearance and long suffering, but standing out against many invitations and offers of grace in the Gospell, not indeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewail our blindnesse of mind, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor bin so zealous of his glory, and the good of others, as we ought: And to mourn over such other sinnes as the Congregation is particularly guilty of; notwithstanding the manifold and great mercies of our God, the love of Christ, the light of the Gospell, and Reformation of Religion, our own purposes, promises, vows, solemn Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge our selves unworthy

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of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law and heaviest Judgments inflicted upon the most Rebellious Sinners; and that he might most justly take his Kingdome and Gospell from us, plague us with all sorts of spirituall and temporall judgments in this life, and after cast us into utter Darknesse, into the Lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, To draw neer to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches, and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promises of mercy and grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which wee are not able to avoid or beare; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sinnes, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seale unto us by the same Spirit of Adoption, the full assurance of our Pardon and Reconciliation; comfort all that mourn in Zion, speak peace to the wounded and troubled Spirit, and bind up the broken hearted: And as for secure and presumptuous sinners, that hee would open their eyes, convince their consciences, and turne them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgiveneſſe of sinne, and an inheritance among them that are sanctified by Faith in Christ Jesus.

With remission of sins through the blood of Christ, To pray for sanctification by his Spirit; the Mortification of sinne dwelling in, and many times tyranizing over us, the quickening of our dead Spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation and callings towards God and Men, strength against Temptations, the sanctified use of blessings,

and crosses, and perseverance in Faith, and obedience unto the end.

To pray for the propagation of the Gospell and Kingdome of Christ to all Nations, for the conversion of the Jews, the fulnesse of the Gentiles, the fall of Antichrist, and the hastening of the second comming of our Lord; For the deliverance of the distressed Churches abroad, from the Tyranny of the Antichristian Faction, and from the cruell oppressions and blasphemyes of the Turk: For the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdoms of *England*, *Scotland*, and *Ireland*, now more strictly and religiously united in the Solemne Nationall League and Covenant; and for our Plantations in the remote parts of the World: more particularly for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent & remove Heresie, Schisme, Prophanenesse, Superstition, Security, and unfruitfulnesse under the means of Grace, heal all our rents and divisions, and preserve us from breach of our solemn Covenant.

To pray for all in Authority, especially for the Kings Majesty, that God would make him rich in blessings, both in his Person and Government; establish his Throne in Religion and Righteousnesse, save him from evill Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospell, for the encouragement and protection of them that do well, the terrour of all that do evill, and the great good of the whole Church, and of all his Kingdoms; for the conversion of the Queen, the religious education of the Prince, and the rest of the Royall Seed; For the comforting of the afflicted Queene of Bohemia, Sister to our Soveraign, and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine, of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament (when sitting in any of these Kingdoms respectively) the Nobility, the subordinate Judges & Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them

them exemplarily holy, ſober, juſt, peaceable, and gracious in their lives; ſound, faithfull, and powerfull in their Miniſtery, and follow all their labour with abundance of ſucceſſe and bleſſing; and give unto all his people Paſtors according to his owne heart; For the Univerſities, and all Schools and Religious Seminaries of Church and Common-wealth, that they may flouriſh more and more in Learning and Piety; For the particular City or Congregation, that God would powre out a bleſſing upon the Miniſtery of the Word, Sacraments and Diſcipline, upon the Civill Government, and all the ſeverall Families and perſons therein; For mercy to the afflicted under any inward or outward diſtreſſe; For ſeaſonable weather and fruitfull ſeaſons as the time may require; For averting the judgments that we either feele or fear, or are lyable unto, as Famine, Peſtilence, the Sword, and ſuch like.

And, with confidence of his mercy to his whole Church, and the acceptance of our perſons through the merits and medtation of our great High Prieſt the Lord Jeſus, To profeſſe that it is the deſire of our ſoules to have fellowſhip with God in the reverent and conſcionable uſe of his holy Ordinances; and, to that purpoſe to pray earneſtly for his grace and effectuall aſſiſtance to the ſanctification of his holy Sabbath, the Lords day, in all the duties therof, publike and private, both to our ſelves, and to all other Congregations of his people, according to the riches and excellency of the Goſpell this day celebrated and enjoyned.

And becauſe we have bin improfitable hearers in times paſt, & now cannot of our ſelves receive as we ſhould, the deepe things of God, the myſteries of Ieſus Chriſt; which require a ſpirituall diſcerning, To pray that the Lord who teacheth to profit, would graciouſly pleaſe to powre out the Spirit of Grace, together with the outward meanes thereof, cauſing us to attain ſuch a meaſure of the excellency of the knowledge of Chriſt Jeſus our Lord, and in him, of the things which belong to our peace; that we may account all things but as droſſe in compariſon of him: And that we, taſting the firſt fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where

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he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispense the bread of life unto his Houshold) with wisdom, fidelity, zeal, and utterance, that he may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumcise the ears and hearts of the Hearers, to hear, love, and receive with meeknesse the ingrafted Word, which is able to save their soules, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardnesse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary publique Prayers; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Workes belonging

longing to the Miniſtry of the Goſpell, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelfe, and thoſe that hear him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Originall Languages, and in ſuch Arts and Sciences as are Handmaids unto Divinity, by his knowledge in the whole Body of Theology, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above the common ſort of Beleevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and ſtudying of the Word) he ought ſtill to ſeek by prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which he is to make uſe of, and improve, in his private preparations, before he deliver in publike what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of Scripture, holding forth ſome principle or head of Religion: or ſuitable to ſome ſpeciall occaſion emergent; or he may go on in ſome Chapter, Pſalm, or Booke of the holy Scripture, as he ſhall ſee fit.

Let the Introduction to his Text be briefe and perſpicuous, drawne from the Text it ſelfe, or context, or ſome parallel place, or generall ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt bee) let him give a brief ſum of it; if ſhort, a Paraphraſe therof, if need be: In both looking diligently to the ſcope of the Text, and pointing at the chiefe Heads and Grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, he is to regard the order of matter, more then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Diviſion, nor to trouble their minds with obſcure termes of Art.

In raiſing Doctrines from the Text, his care ought to be, *Firſt, that the matter be the truth of God. Secondly, that it be a truth contained in or grounded on that Text, that the Hearers may diſcerne how God teacheth it from thence. Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are*

principally intended, and make most for the edification of the Hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, is to be opened, and the consequence also from the Text cleared. The parallell places of Scripture confirming the Doctrine are rather to be plain and pertinent, then many, and (if need be) somewhat insisted upon, and applyed to the purpose in hand.

The Arguments or Reasons are to be solid; and, as much as may be, convincing. The illustrations of what kind soever, ought to be full of light, and such as may convey the truth into the Hearers heart with spirituall delight.

If any doubt, obvious from Scripture, Reason, or prejudice of the Hearers, seeme to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked Cavils, which as they are endlesse so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine, although never so much cleered and confirmed, but to bring it home to speciall Use, by application to his Hearers: Which, albeit it prove a work of great difficulty to himself, requiring much prudence, zeale, and meditation, and to the naturall and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner that his Auditors may feele the Word of God to be quick and powerfull, and a discerner of the thoughts and intents of the heart; and that if any unbeleever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the use of Instruction or Information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the nature of that common place in Divinity, wherof that truth is a branch.

In confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: but if the people be in danger of an Errour, he is to confute it soundly, and endeavour to satisfie their judgments and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In

In Dehortation, Reprehenſion, and publique Admonition (which require ſpeciall wiſdom) let him, as there ſhall be cauſe, not onely diſcover the nature and greatneſſe of the ſin, with the miſery attending it, but alſo ſhew the danger his Hearers are in to bee overtaken and ſurprized by it, together with the Remedies & beſt way to avoid it.

In applying comfort, whether generall againſt all tentations, or particular againſt ſome ſpeciall troubles or terrours, he is carefully to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſomtimes requiſite to give ſome Notes of tryall (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the ſigns cleerly grounded on the Holy Scripture) wherby the Hearers may be able to examine themſelves, whether they have attained thoſe graces, and performed thoſe duties to which hee exhorteth or be guilty of the ſin Reprehended, and in danger of the Judgments threatned, or are ſuch to whom the Conſolations propounded do belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sinnes, affected with their Danger, and ſtrengthened with Comfort, as their condition upon examination ſhall require.

And, as he needeth not always to proſecute every Doctrine, which lyes in his Text, ſo is he wiſely to make choyce of ſuch uſes as by his reſidence and converſing with his flock, he findeth moſt needfull and ſeaſonable: and, amongſt theſe, ſuch as may moſt draw their ſouls to Chriſt, the fountain of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every Text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpfull for the peoples underſtandings and memories.

But the Servant of Chriſt, what ever his method be, is to perform his whole Miniſtery;

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand delivering the truth not in the entiſing words of mans wiſdome, but in the demonſtration of the Spirit and of power, leaſt the Croſſe of Chriſt ſhould be made of none effect: abſtaining alſo from an unprofitable uſe of unknown Tongues, ſtrange Phraſes, and cadences of ſounds and words, ſparingly citing ſentences of Eccleſiaſticall, or other humane Writers, ancient or modern, be they never ſo elegant.

3. Faithfully, looking at the honour of Chriſt, the converſion, edification and ſalvation of the people, not at his own gain or glory: keeping nothing backe which may promote thoſe holy ends, giving to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt in their ſins.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a manner as may be moſt likely to prevail, ſhewing all due reſpect to each mans perſon and place, and not mixing his owne paſſion or bitterneſſe.

5. Gravely, as becommeth the Word of God ſhunning all ſuch geſture, voice & expreſſions,

as

as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the people may see all comming from his godly zeal, and hearty desire to do them good. And

7. As taught of God, and perswaded in his own hart, that all that he teacheth, is the truth of Christ; and walking before his flocke as an example to them in it, earnestly, both in private and publique, recommending his labours to the blessing of God, and watchfully looking to himself and the flock wherof the Lord hath made him overseer, So shall the Doctrine of truth be preserved uncorrupt, many souls converted and built up, and himselfe receive manifold comforts of his labours, even in his life, and afterward the Crown of Glory laid up for him in the world to come.

*W*here there are more Ministers in a Congregation than one, and they of different gifts, each may more especially apply himselfe to Doctrine or Exhortation, according to the guift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer *after the* Sermon.

THe Sermon being ended, the Minister is, *To give thanks for the great love of God in sending his Son Jesus Christ unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Gospell, and the rich and Heavenly blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antechristian Darknesse and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many temporall Blessings.*

To pray for the continuance of the Gospell, and all Ordinances thereof, in their purity, power and liberty. To turn the chief and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart and bring forth fruit.

To pray for preparation for death, and Judgment, and a watching for the comming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spirituall Sacrifice, through the merit and mediation of our great High-Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples, is not only a Pattern of Prayer, but it selfe a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the Administration of the Sacraments, the holding publique Fasts and days of Thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse somwhat in our publique Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom,) Every Minister is herein to apply himself in his Prayer before, or after his Sermon to

those occasions; but for the manner, he is left to his liberty as God shall direct and inable him, in piety and wisdome to discharge his duty.

The Prayer ended, let a Psalm be sung, if with conveniency it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a Solemne Blessing.

The Administration of the Sacraments,

And first of *BABTISME.*

BAptisme, As it is not unnecessarily to be delayed, so, is it not to be administred in any case by any private person, but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be administred in private places, or privately, but in the place of publique Worship, and in the face of the Congregation, where the people may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be Baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the Child may be Baptized.

Before Baptisme, the Minister is to use some words of Instruction, touching the Institution, Nature, Use and ends of this Sacrament: shewing,

That it is instituted by our Lord Jesus Christ: That it is a Seal of the Covenant of Grace, of our Ingrafting into Christ, and of our Union with him, of Remission of sins, Regeneration, Adoption, and Life eternall: That the water in Baptisme, representeth and signifieth, both the bloud of Christ which taketh away all Guilt

Guilt of ſinne, Originall and Actuall; and the ſanctifying vertue of the Spirit of Chriſt againſt the Dominion of ſinne, and the corruption of our ſinfull Nature: That Baptizing, or ſprinkling and waſhing with water ſignifieth the cleanſing from ſinne by the Bloud, and for the Merit of Chriſt, together with the Mortification of ſinne, and riſing from ſinne to Newneſſe of life, by vertue of the Death and Reſurrection of Chriſt: That the Promiſe is made to Beleevers and their ſeed, and that the ſeed and poſterity of the faithfull, born within the Church, have by their birth, intereſt in the Covenant, and right to the Seal of it, and to the outward Priviledges of the Church, under the Goſpell, no leſſe then the children of Abraham in the time of the Old Teſtament; the Covenant of Grace, for ſubſtance, being the ſame; and the Grace of God & the conſolation of beleevers more plentifull then before: That the Son of God admitted little children into his preſence, imbracing and bleſſing them, ſaying, For of ſuch is the Kingdome of God: That children by Baptiſme are ſolemnly received into the boſom of the viſible Church, diſtinguiſhed from the World, and them that are without, and united with Beleevers; and that all who are baptized in the name of Chriſt, do renounce, and by their Baptiſme are bound to fight againſt the Divell, the World and the Fleſh: That they are Chriſtians, and fœderally holy Before Baptiſme, and therefore are they baptized: That the inward Grace and vertue of Baptiſme is not tyed to that very moment of time wherein it is adminiſtred, and that the fruit and power therof reacheth to the whole courſe of our life; and that outward Baptiſme is not ſo neceſſary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemne or neglect the Ordinance of Chriſt when and where it may be had.

In theſe or the like Inſtructions, the Miniſter is to uſe his own liberty, and Godly wiſdome, as the Ignorance or Errours in the Doctrine of Baptiſme, and the Edification of the people ſhall require.

He is alſo to admoniſh all that are preſent;

To

To look back to their Baptisme; to repent of their sins against their Covenant with God; to stirre up their Faith; to improve and make the right use of their Baptisme; and of the Covenant sealed thereby betwixt God and their soules.

He is to exhort the Parent;

To consider the great mercy of God to him and his child: To bring up the child in the knowledg of the grounds of the Christian Religion, and in the nurture and admonition of the Lord: and to let him know the danger of Gods wrath to himself and child, if he be negligent. Requiring his solemne Promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spirituall use, and the Minister is to pray to this or the like effect.

That the Lord who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his own Ordinance of Baptisme at this time: That he would joyn the inward Baptisme of his Spirit with the outward Baptisme of water; make this baptisme to the Infant a

Seal of Adoption, Remission of sinne, Regeneration, and eternall Life, and of all other Promises of the Covenant of Grace: That the Child may be planted into the likenesse of the Death and Resurrection of Christ; and that the body of sinne being destroyed in him, hee may serve God in newnesse of life all his dayes.

Then the Minister is to demand the name of the Child, which being told him, he is to say (calling the child by his Name)

I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to Baptize the child with water: which, for the manner of doing it, is not only lawfull but sufficient and most expedient to be, by powring or sprinkling of the water on the face of the Child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose;

Acknowledging with all thankfulnesse, that the Lord is true and faithfull in keeping Covenant and Mercy; That he is good and gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and speciall Providence, hee daily bringeth some into the bosome of his Church, to bee partakers of his inestimable benefits, purchased by the

blood

blood of his deare Son, for the continuance and encreaſe of his Church.

And praying, That the Lord would ſtill continue, and daily confirme more and more this his unſpeakable favour: That he would receive the Infant now baptized, and ſolemnly entred into the houſhold of Faith, into his Fatherly tuition and defence, and remember him with the favour that he ſheweth to his people; That if he ſhall be taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if he live, and attain the years of diſcretion, that the Lord would ſo teach him by his Word and Spirit, and make his Baptiſme effectuall to him, and ſo uphold him by his divine power and grace, that by Faith he may prevail againſt the Devel, the World, and the Fleſh, till in the end he obtain a full and final victory, and ſo be kept by the power of God through Faith unto Salvation, through Jeſus Chriſt our Lord.

¶ *Of the celebration of the Communion, or Sacrament of the Lords Supper.*

THe Communion, or Supper of the Lord is frequently to bee celebrated: but how often, may be conſidered and determined by the Miniſters and other Church-Governors of each Congregation, as they ſhall find moſt convenient for the comfort and edification of the people committed to their charge. And when it ſhall be adminiſtred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently adminiſtred, it is requiſite that publike warning be given the Sabbath day before the adminiſtration therof: and that either then, or on ſome day of that week, ſomething concerning that Ordi-

nance, and the due preparation therunto, and participation thereof be taught, that by the diligent use of all meanes sanctified of God to that end, both in publique and private, all may come better prepared to that Heavenly Feast.

When the day is come for administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation,

Expressing the inestimable benefit we have by this Sacrament; together with the ends and use therof: setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare: How necessary it is that wee come unto it with knowledge, Faith, Repentance, Love, and with hungring and thirsting souls after Christ and his benefits: How great the danger, to eat and drink unworthily.

Next, he is, in the Name of Christ, on the one part, to warne all such as are Ignorant, Scandalous, Prophane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself: And on the other part, he is in especiall manner to invite and encourage all that labour under the sense of the burden of their sinnes, and fear of wrath, and desire to reach out unto a greater progresse in grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weak and wearied souls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it, The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him (the Bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups;) having first in a few words shewed, That those elements, otherwise common, are now set a part and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians. Chap. 11. *Verse* 23. I have

have received of the Lord, &c. to the 27. verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or blessing of the Bread and Wine, be to this effect;

With humble and hearty acknowledgment of the greatesse of our misery, from which neither man nor Angell was able to deliver us, and of our great unworthinesse of the least of all Gods mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applyed and sealed up unto us, which, notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under Heaven, by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have accesse to the Throne of Grace, are admitted to eat and drinke at his own Table, and are sealed up by his Spirit to an assurance of happinesse and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectuall working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to blesse his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himselfe for us.

All which he is to indeavour to perform with suitable affections answerable to such an holy action, and to stirre up the like in the people.

The Elements being now sanctified by the Word and Prayer, The Minister being at the Table, is to take the Bread in his hand, and say, in these expressions (or other the like, used by Christ, or his Apostle upon this occasion:)

According to the holy Institution, command, and example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you (*There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants*:) Take yee, eat yee; This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner the Minister is to take the Cup, and say, in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion:)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you (Here he giveth it to the Communicants,) This Cup is the new Testament in the Bloud of Christ, which is shed for the remission of the sinnes of many; Drink ye all of it.

After all have communicated, the Minister may, in a few words put them in mind.

Of the grace of God, in Iesus Christ held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God,

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to intreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be inabled to walke in the strength of that grace, as becometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered, that no part of the publique Worship be thereby hindred.

Of the Sanctification of the Lords Day.

THe Lords day ought to be so remembred beforehand, as that all Worldly businesse of our ordinary Callings may bee so ordered, and so timely and seasonably layd aside, as they may not be impediments to the due sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not onely from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique Worship of God, nor any other persons hindered from the sanctifying that Day.

That there be private preparation of every person and Family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his publique Ordinances.

That all the people meet so timely for publique Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyne together in all parts of the publique Worship; and not depart till after the Blessing.

That

That what time is vacant, between, or after the ſolemne meetings of the Congregation in publique, be ſpent in Reading, Meditation, Repetition of Sermons; (eſpecially, by calling their Families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a bleſſing upon the publique Ordinances, ſinging of Pſalms, viſiting the ſick, relieving the poor, and ſuch like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publique Intereſt in every Common-wealth; yet becauſe ſuch as marry are to marry in the Lord, and have ſpeciall need of Inſtruction, Direction, and Exhortation, from the Word of God, at their entring into ſuch a new condition; and, of the bleſſing of God upon them therein; we judge it expedient, that Marriage be ſolemnized by a lawfull Miniſter of the Word, that he may accordingly counſell them, and pray for a bleſſing upon them.

Marriage is to be betwixt one man and one woman onely; and they, ſuch as are not within the degrees of Conſanguinity or Affinity prohibited by the Word of God. And the Parties are to be of yeers of diſcretion, fit to make their own choyce, or upon good grounds, to give their mutuall conſent.

Before the ſolemnizing of Marriage between any perſons, their purpoſe of Marriage ſhall be publiſhed by the Miniſter three ſevenall Sabbath dayes in the Congregation, at the place or places of their moſt uſuall and conſtant abode reſpectively. And of this Publication, the Miniſter, who is to joyn them in marriage, ſhall

have

have ſufficient Teſtimony, before he proceed to ſolemnize the marriage.

Before that publication of ſuch their purpoſe (if the parties be under age) the conſent of the Parents, or others, under whoſe power they are (in caſe the Parents be dead) is to be made knowne to the Church Officers of that Congregation to be Recorded.

The like is to be obſerved in the proceedings of all others, although of age, whoſe Parents are living, for their firſt marriage. And in after marriages of eyther of thoſe parties, they ſhall bee exhorted not to contract marriage, without firſt acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their conſent.

Parents ought not to force their children to marry without their free conſent, nor deny their own conſent without juſt cauſe.

After the purpoſe or contract of marriage hath bin thus publiſhed, the marriage is not to be long deferred. Therefore, the Miniſter, having had convenient warning, and nothing being objected to hinder it, is publiquely to ſolemnize it in the place appointed by Authority for publique Worſhip, before a competent number of credible witneſſes, at ſome convenient hour of the day, at any time of the yeer, except on a day of publike Humiliation. And we adviſe that it be not on the Lords day.

And becauſe all Relations are ſanctified by the Word and Prayer, the Miniſter is to pray for a bleſſing upon them, to this effect:

Acknowledging our ſins, whereby we have made our ſelves leſſe then the leaſt of all the mercies of God, and provoked him to imbitter all our comforts earneſtly in the name of Chriſt to intreat the Lord (whoſe preſence and favour is the happineſſe of every condition, and ſweetens every Relation) to be their Portion, and to own and accept them in Chriſt, who are now to be joyned in the honourable Eſtate of Marriage, the Covenant of their God: and that as he hath brought them together by his Providence, he would ſanctifie them by his Spirit, giving them a new frame of heart fit for their new

estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergoe the cares, and resist the temptations which accompany that condition, as becommeth Christians.

The Prayer being ended, *it is* convenient *that* the Minister doe briefly declare unto them, out of the Scripture,

The Institution, use, and ends of marriage, with the Conjugall duties which in all faithfulnesse they are to performe each to other, exhorting them to study the holy word of God, that they may learn to live by Faith, and to be content in the midst of all marriage cares and troubles, sanctifying Gods name in a thankfull, sober, and holy use of all Conjugall comforts, praying much with, and for one another, watching over, and provoking each other to love and good works, and to live together as the Heires of the grace of life.

After solemn charging of the persons to be married, before the great God who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause, by præcontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words,

I *N.* do take thee N to be my married wife, and do, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithfull Husband unto thee, untill God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words,

I N

I N. do take thee N. to be my maried husband, and *I* do in the presence of God, and before this Congregation, promise and covenant to be a loving, faithfull, and obedient wife unto thee, untill God shall separate us by death.

Then, without any further Ceremony, the Minister shall, in the face of the Congregation, pronounce them to be husband and wife, according to Gods Ordinance; and so conclude the action with Prayer to this effect,

That the *L*ord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise *of* his abundant mercy, in and through *C*hrist Jesus.

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a booke provided for that purpose, for the perusall *of* all whom it may concern.

Concerning Visitation of the Sicke.

IT is the duty of the Minister not onely to teach the People committed to his charge, in publique, but privately and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and, in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of sickness and affliction are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Consciences of men are, or should bee more awakened to bethink themselves of their spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations: Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some Spirituall good to his soul, to this effect:

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance, or by distempers of body onely, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them.

them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Tryall, and exercise of his graces, or for other speciall and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, hee shall examine him in the principles of Religion, especially touching Repentance and Faith; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sence of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rowze him out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himselfe, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the ways of holinesse, and to serve God in uprightnesse, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour; then it will be fit to raise him up, by setting before him the freenesse and fulnesse of Gods grace, the sufficiency of righteousnesse in Christ, the

gracious offers in the Gospel, that all who repent & beleeve with all their heart in Gods mercy through Christ, renouncing their own righteousnesse, shall have life and salvation in him. It may be also usefull to shew him, that death hath in it no spirituall evill to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, tryumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for His people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for Heaven, so to disclaim all merit in himselfe, and to cast himselfe wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down into dispaire by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his merit for a door of hope to every penitent beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect;

Confessing and bewailing of Sin Originall and Actuall, the miserable condition of all by nature, as being children of Wrath and under the Curse, acknowledging that all Diseases, Sicknesses, Death, and Hell it selfe, are the proper issues and effects therof: Imploring Gods mercy for the sicke person through the blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himselfe lost in himselfe, make knowne to him the cause why God smiteth him, reveale Jesus Christ to his soule for Righteousnesse and life, give unto him his Holy Spirit to create and strengthen

then Faith, to lay hold upon Christ, to worke in him comfortable evidences of his love, to arme him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in Faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctifie all meanes of his recovery, to remove the disease, renew his strength, and enable him to walke worthy of God, by a faithfull remembrance and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sickenesse, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his days by the present visitation, he may find such Evidence of the pardon of all his sinnes, of his interest in Christ, and Eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the Salvation of his Soule, through the onely merits and intercession of the Lord Iesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his House in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath bin at variance, and fully to forgive all men their trespasses against him, as he expects forgivenesse at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sicke person, to consider their own mortality, to return to the Lord and make peace with him; in health to prepare for sickenesse, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ, who is our life shall appear, they may appear with him in glory.

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Concerning Buriall of the Dead.

WHen any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And because the customs of kneeling down and praying by, or towards the dead Corps, and other such usages, in the place where it lyes, before it be carried to buriall, are Superstitious: and for that, praying, reading, & singing both in going to, and at the Grave, have bin grosly abused, are no way beneficiall to the dead, and have proved many ways hurtfull to the living, therefore let all such things bee laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for pub-

lique buriall, do apply themselvs to meditations, and conferences suitable to the occasion: and, that the Minister, as upon other occasions so at this time, if he be present, may put them in remembrance of their Duty.

That this shall not extend to deny any civill respects or differences at the buriall, suitable to the rank and condition of the party deceased whiles he was living.

Concerning publique solemn Fasting.

WHen some great and notable judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to be sought and obtained, Publique solemn Fasting (which is to continue the whole day) is a Duty that God expecteth from that Nation, or People.

A Religious Fast requires totall abstinence, not only from all food (unlesse bodily weakneſse do manifestly disable from holding out

till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint;) but also from all worldly labour, discourses and thoughts, and from all bodily delights, (although at other times lawfull) rich apparel, ornaments, & such like, during the Fast; & much more, from what ever is in the nature or use scandalous & offensive; as garish attire, lascivious habites and gestures, and other vanities of either sexe, which we recommend to all Ministers in their places diligently & zealously to reprove, as at other times, so especially at a Fast, without respect of persons, as there shall be occasion.

Before the publique meeting, each Family, and person apart, are privately to use all religious care to prepare their hearts to such a solemn work; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to bee spent in publique reading, and preaching of the Word, with singing of Psalms, fit to quicken affections suitable to such a duty; but especially in Prayer, to this, or the like effect.

Giving Glory to the Great Majesty of God, the Creator, Preserver, and Supream Ruler of all the world, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with their severall aggravations: justifying Gods righteous Judgments, as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, the Church and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according

ding as the present exigent requireth) with more speciall importunity and inlargment then at other times, Applying by Faith, the Promises and goodnesse of God, for Pardon, help, and deliverance from the Evils feit, feared, or deserved; and for obtaining the blessings which we need and expect; together with a giving up of ourselves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouths of the people unto God, ought so to speake from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby; especially with sorrow for their sinnes, that it may be indeed a day of deepe humiliation and afflicting of the soule.

Speciall choyce is to be made of such Scriptures to be read, and of such Texts for Preaching, as may best work the hearts of the Hearers to the speciall businesse of the day, and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tells him are most conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the close of the publique duties, the Minister is, in his own, and the peoples names, to engage his and their hearts to be the Lords, with professed purpose and resolution to reform what ever is amisse among them, and more particularly such sinnes as they have been more remarkably guilty of; and, to draw neerer un to God, and to walk more closely and faithfully with him in new obedience, then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the Publique duties of it but that they are so to improve the remainder of the day, and of their whole life, in reinforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in publique, as that they may be setled in their hearts for ever, and themselvs may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sinne, in removing of Judgments, in averting or preventing of

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plagues, and in conferring of Blessings suitable to the conditions and prayers of his people by Jesus Christ.

Besides solemn and generall Fasts injoyned by Authority, we judge, that at other times, Congregations may keep dayes of Fasting, as Divine Providence shall administer unto them speciall occasions. And also that Families may do the same, so it be not on dayes wherein the Congregation to which they do belong, is to meet for fasting, or other publique Duties of Worship.

Concerning the Observation of Dayes of Publique Thanksgiving.

WHen any such Day is to be kept, let notice be given of it, and of the occasion therof, some convenient time before, that the people may the better prepare themselves therunto.

The Day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of Exhortation to stir up the people to the duty for which they are met, and with a short Prayer for Gods assistance and blessing (as at other Conventions for Publique Worship) according to the particular occasion of their meeting.

Let him then make some pithy Narration of the Deliverance obtained, or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading of some portion of the Word suitable to the present businesse.

Then let the Minister who is to preach, proceed to further Exhortation and Prayer before his Sermon, with speciall reference to the present work: after which let him preach upon some Text of Scripture pertinent to the occasion.

The Sermon ended, let him not onely pray, as at other times after

after Preaching is directed, with remembrance of the necessi
the Church, King, and State, (if before the Sermon they
mitted) but inlarge himself in due and solemne Tha
for former Mercies and Deliverances, but more especi
which at the present calls them together to give thanks
humble Petition for the continuance and renewing of God
ted mercies, as need shall be, and for sanctifying grace to make
right use therof. And so, having sung another Psalm suitable to
the mercy, let him dismisse the Congregation with a blessing, that
they may have some convenient time for their repast and refresh-
ing.

But the Minister (before their dismission) is solemnly to admo-
nish them, to beware of all excesse and riot, tending to gluttony
or drunkennesse, and much more of these sins themselvs, in their
eating and refreshing, and to take care that their mirth and re-
joycing be not carnall, but spirituall, which may make Gods
praise to be glorious, and themselves humble and sober; and that
both their feeding and rejoycing may render them more cheer-
full and inlarged further to celebrate his Praises in the midst of
the Congregation, when they return unto it, in the remaining
part of that day.

When the Congregation shall be again assembled, the like
course in praying, reading, preaching, singing of Psalmes, and of-
fering up of more praise and thanksgiving, that is before directed
for the morning, is to be renewed and continued so farre as the
time will give leave.

At one or both of the publique meetings that day, a Collection
is to be made for the poore (and in the like manner upon the day
of publique Humiliation) that their loyns may blesse us, & rejoyce
the more with us. And the people are to be exhorted at the end of the
latter meeting, to spend the residue of that Day in holy duties,
and testifications of Christian love and charity one towards ano-
ther, and of rejoycing more & more in the Lord; as becommeth
those who make the joy of the Lord their strength.

of Christians to praise God publiquely by singing together in the Congregation, and also privately.

ging of Psalms, the voice is to be tunably and gravely ed: but the chief care must be, to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole Congregation may joyn herein, every one that can reade is to have a Psalm book, and all others not disabled by age, or otherwise, are to be exhorted to learn to reade. But for the present, where many in the Congregation cannot reade, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, doe reade the Psalme, line by line, before the singing therof.

An Appendix touching Dayes and Places for Publique Worship.

THere is no Day commanded in Scripture to be kept holy under the Gospell, but the Lords Day, which is the Christian Sabbath.

Festivall dayes, vulgarly called Holy days, having no warrant in the Word of God, are not to be continued.

Nevertheless it is lawfull and necessary upon speciall emergent occasions, to separate a day or dayes for Publique Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods providence shall administer cause and opportunity to his people.

As no place is capable of any holinesse under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any Superstition formerly used and now laid aside, as may render it unlawfull or inconvenient for Christians to meet together therin for the publique worship of God. And therefore we hold it requisite that the places of publique assembling for Worship among us, should be continued and imployed to that

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